

The Last
A D V I C E
O F

M^r. BEN. ALEXANDER
(late Minister of *West-Mark-*
ham, in the County of
Nottingham)

To His
C H I L D R E N.

In Two Parts.

The Contents follow.

Prov. 24. 21. *My Son, fear thou the Lord, and
the King: and Meddle not with them that
are given to change.*

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The
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The



The
ADVICE
OF
Mr. Benjamin Alexander
To his
CHILDREN.

IT was great joy which
S. John (3. Epistle of John
v. 4.) had, when he heard
that Gains and his Chil-
dren did walk in the truth;
and, if it be a part of the
glory of Heaven, to know
what is done on earth,
my glory should be excee-
ding

The Preface.

ding glorious to know that
you my Children did so:
But whether I know it or
know it not, if ye do so, ye
are certain of the crown of
glory. This which I have
left you, concerneth you,
first, as you stand to God,
secondly, to men, thirdly,
to your selves: the Lord
bless you, & these and allo-
ther helps of piety to you,
that you may be glorious
through holiness here, and
in holinesse hereafter.

August 2.
1658.

Your loving Father

Ben. Alexander.

The

3

The first part.

Sarah. I pray thee, Brother,
let us sit under yonder
green tree.

Ben. I will, sister, for it is
pleasant weather. But why wilt
thou go to day?

S. Because I am now at
leisure, and would speak to
thee in private.

B 2

B. Let

4 *The Dialogue.*

B. *Let us go.*

S. Pray tell me one thing,
Brother.

B. *Doubt not sister, I will
if I can.*

S. I have seen my Father
oft times on his knees in the
hall, and sometimes in the par-
lour, what doth he mean by
that?

B. *My Father goeth then to
prayers.*

S. To pray, what is that?

B. *It is a duty.*

S. Is there a duty due to
any but my Father and Mo-
ther?

B. *Yea, sister, that there is.*

S. To whom?

B. *To God.*

S. What is he?

B. *A spirit.*

S. A

The Dialogue

5

S. A Spirit, what is that?

B. A spirit is an intelligent substance without body or bodily qualities.

S. What is God then?

B. God is a Spirit, most holy, most wise, eternall and infinite, in whom we live, move, and have our being.

S. How many Gods are there?

B. But one in essence, but three in persons (viz.) Father, Son, and holy Ghost.

S. How shal I come to know him?

B. Three waies.

S. Which are they?

B. By his works about us, his word unto us, his workings in us.

S. What is his word?

B. That which we call Scripture.

B 3

S. How

S. How came that to us?

B. God breathed it into men, who spake as they were inspired by the Spirit of the Holy Ghost.

S. What men were they?

B. Enoch, Moses, the Prophets, Evangelists, Apostles, &c.

S. What are his works?

B. The Creation of the world, and all the things therein; as Sun, Moon, Cloud, Earth, Sea, and his Powerfull, and wise Providence, in upholding, and ordering all things, till the end come.

S. What are his Workings?

B. Light, Love, Feare, and all affections, acts of Conscience, Faith, and all Graces.

S. But, why doth my Father Pray?

B. That God would forgive
our

The Dialogue. 7

our sins, and give all things necessary for life and godliness.

S. What is sin?

B. Sin is the transgression of the Law.

S. And, have I any sin?

B. Yea, Sister, and I also: for we were born in sin, and are thereby enemies to God, and all goodness, and subject to sicknesses, crosses, and losses in this life; yea, we must die also; and, without the speciall Grace of God, are cast away for ever and ever.

S. Thou tellest me a strange thing: how cometh this to pass?

B. By Adams sin, in whose loynes we were, and so are liable to these punishments.

S. What did Adam do?

B. He disobeyed the Com-
B 4 mand

mand of God, in eating the fruit, which he had forbidden.

S. How is that proved, good Brother?

B. See Rom. 5. 12. By one man sin entered into the World, and death by him, and so death passed over all men, for that all have sinned.

S. Is there any more Scripture for it?

B. Yea, Sister.

S. Which are they?

B. Read Psal. 1. 51. 5. I was shapen in iniquity, and in sin did my Mother conceive, and Epes. 2. 3. we are by nature the children of wrath, even as others.

S. Alas, Brother, what case are we then in?

B. In

The Dialogue. 9

B. *In the state of damnation,
and God may cast us into
hell.*

S. *Hell, what is that?*

B. *The place of torments, by
fire and brimstone, where is
weeping, wailing, and gnashing
of teeth.*

S. *These are torments,
the Lord deliver us from
them; is there a way to es-
cape them?*

B. *Yea, Sister.*

S. *How?*

B. *By the Son of God.*

S. *Who is he, that I may
know him?*

B. *Jesus Christ, of whom you
read in the Bible.*

S. *Is it he, of whom I read
in my Psalter, that was con-
ceived by the Holy Ghost,
born*

10 *The Dialogue.*

born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, rose again the third day, and shall come in the end of the world, to Judge the quick and the dead?

B. *Yea, Sister, the very same.*

S. *What is he, that I may see him?*

B. *He is in heaven, thou canst not see him yet.*

S. *How then shall I know him?*

B. *By mixing faith with thy reading of the Gospel.*

S. *What is Faith?*

B. *Faith is the gift of God, by which he giveth a mind to believe in Jesus Christ, and a full perswasion settled, that
what*

The Dialogue. **II**

what he did, suffered in life or death, as it was sufficient, so it was efficacious for my salvation.

S. And, is there nothing but this Faith required?

B. Faith alone doth save us, but, this Faith never goeth alone, but, it worketh by love.

S. Which is the Rule of love?

B. The ten Commandements.

S. What is the summe of the Commandements?

B. Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thy selfe.

S. Faith then is a perfect jewell: how shall I finde it?

B. The Word begets it, Sacraments confirme it, Prayer encreaseth

12 *The Dialogue.*

encreaseth it.

S. And, will this bring me to Heaven?

B. *Yea, if you persevere to the end.*

S. But, you told me, I must die, how then can I go to Life?

B. *Death is the doore to Life.*

S. Doth my soul die?

B. *No, that goeth to God that gave it.*

S. Then my body onely stayeth in the grave.

B. *Yea.*

S. How shall that rise?

B. *According to the Scripture, by the Power of God.*

S. When?

B. *In the Resurrection of the last day, when they which have done*

The Dialogue

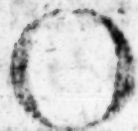
13

done good, shall go into everlasting life; but hypocrites, and unbelievers to eternall fire.

S. Will you help me to Pray?

B. Yea, Sister.

S. I thank you Brother, how then must I Pray?



Our Lord God, the great
Creator of Heaven and earth,
and the wise Disposer of all
things, which thou hast made
for thine own glory, and for
the good and welfare of all
thy creatures: we the most unworthy
servants of all thy servants,
do desire to prostrate ourselves
before thy divine Majesty, and
to acknowledge thy goodness,
thy truth, and faithful
mercies: thy many mercies to
us.

The Prayer.

O Most glorious and gracious Lord God, the great Creator of Heaven and earth, and the wise Disposer of all things, which thou hast made for thine own glory, and for the good and welfare of all thy servants; we the most unworthiest of all thy servants, do desire to prostrate our selves before thy divine Majesty, under an humble acknowledgement of thy goodnesse, thy grace, thy truth, and faithfulness; thy many mercies renewed

The Prayer.

15

renewed and continued every
day to us, and our great un-
worthiness of the least of any
of them. We are not worthy of
the crumbs that fall from thy
Table; not onely because we
were born in sin, but because
we have lived in sin, and have
daily added to our sins, by the
vanity of our thoughts, words,
and actions, and the unsutableness
of the whole man to all
thy commands: we are ignorant
of them, yea we have
digged to our selves Cisterns
that will hold no water, we
have doubted of thy promises,
and distrusted therein thy
Covenants, broken thy Lawes,
polluted thy Ordinances, profaned
thy Sabbaths, abused
thy mercies, flighted thy judgments,

ments, sinned against the light
of our own Consciences, a-
gainst Grace received, against
the motions of thy holy Spirit,
against Heaven, and in thy
fight, and we are not worthy
to be called thy Children; and
therefore most justly mayst thou
poure down thy displeasure
upon us, and empty the vials
of thy wrath upon us and ours,
making our lives bitter unto
us, by diseases and manifold
crosses, and deny us the frui-
tion of thy self, in glory here-
after: and yet thou art just
in all thy wayes, and holy in
all thy works; for this we ab-
hor our selves, and condemn
our selves, (oh let us escape
the condemnation of thee our
God): O enter not into judge-
ment

ment with us, for, in thy sight,
shall no flesh living be justifi-
ed; our only Hope is on the
Merits of Jesus Christ, thy
beloved Son our Saviour, of
whom thou spakest from thy
Excellent Glory, this is my
beloved Son, in whom I am
well pleased; in him, O Lord,
be well pleased with us, and
signe thy good pleasure unto
us, by a full, and free Par-
don of all our sins; Lord, 'tis
a great Request we begg of
thee, and more then such sin-
ners as we are, can hope for,
to receive from thee, but, it
was a great Price which was
paid for us; not by corrupti-
ble things, as silver, and gold,
but, the most Precious blood
of thine own Son; we tender
C up

up to thee Lord Jesus Christ, upon the Altar of a believing soule; O receive him for us, thou laid'st upon him the iniquities of us all; that we through his stripes, might be healed; magnific thy mercies towards us sinners, and thy Grace, by passing by our transgressions; and, Lord, Scale up thy Pardon, by giving thy holy Spirit unto us, in more enlarged fullnesse, and let him comfort us, and beare witness to our spirits, that we are thine, and thou art ours, that being delivered from the bondage of sin, we may cry out Abba Father.

O let thy Spirit bring gracious answeres to our soules desires, plead the cause of our soules;

The Prayer. 19

soules; shed abroad the love
of thy selfe in our hearts,
leading us into all necessary
truths: guiding us by Grace
here, that we may come to
Glory hereafter; And, as we
desire Pardon of sins, so we
pray thee subdue our sins,
mortifie those corruptions that
dwell in us, and oft times do
tyrannize over us, and bring us
to subjection to the Law of
sin, making us most wretch-
ed creatures; O let it pittie
thee, to see Satan rule over us,
who takes us captive accor-
ding to his will: bruise his
power, limit his malice,
shorten his chaine, divide his
Kingdom, hasten his small
doome and condemnation; O
let no Lord Rule over us, but

thy selfe, for thou art our only God, and we will worship thee; And good Father, lead us not into temptation, deliver us from the evill thereof, strengthen us against them, sanctifie us under them, and let us finde the sufficiency of thy Grace under them, to make us conquerors through Jesus Christ; O make sin loathsome to us, helpe us to looke upon sin, as thou dost looke upon it, to Judge it and condemne it, give us a sight of it, in thy favour, a sorrow for it, and a resolution against it; and hold us up by the Power of thy Spirit, through Faith to Salvation; Helpe us to derive our Joy from Heaven, and our comforts

forts from above the cloudes,
and to lay up our treasure a-
bove the sun, where the
moth, and the thiefe cannot
eat thorough and steale;
Make good thy Covenant to
us, in giving us a new heart,
and renewing our spirit in us,
let the Scepter of Christ
sway over the whole man:
our understandings, wills, af-
fections, bringing all to obe-
dience of the Law of Christ;
Remember thy whole Church,
what promises thou hast for
Jewes and Gentiles, in thy
good time make out to
them, bring in the out-cast
of Israel, and all from the
high-ways, that so thy house
may be full; O let the Na-
tions be thine inheritance,

C 3

and

and the utmost parts of the Earth be thy possession ; Remember, and blesse these Nations wherein we live ; O Lord keep up England from falling from thee, let it not languish, nor decay in Godlinesse : and let not the wantonnesse under the meanes of Grace in it, procure the want of Grace in it ; thou hast divided us, bring us together again ; O Pardon the sins of our Nation, and helpe us, to keep our selves free from the pollution thereof ; thou art a God of order, O settle order in thy Church, and unity among thy Saints ; let such as do erre out of ignorance, learne knowledge, and such as have sinned against

gainst knowledge, finde Repentance; endue the Magistrates with the knowledge of thy Spirit of Grace and wisdom, as well as with Power, that we may live a peaceable and quiet life under them, in all godlinesse and honesty.

O let thy Ministers be cloathed with holinesse, write it on their brest, let them shine by holinesse of life, as well as by Doctrine, and Crown all their Labours with a Garland of foules.

And remove not, O Father, thy Candlestick from us, for our unworthinesse of it, and our unthankfullnesse for it, but Pardon our un-

C 4 profita-

profitablenesse under it, and teach us to profit more and more. And, O Lord, comfort all the children of affliction, speake peace to the wounded and troubled spirit, binde up the broken hearted, powre in wine and oyle into their maladies, that the bones which thou hast broken, may rejoyce; convert our enemies, and make our wayes so to please thee, that our very enemies may be at peace with us; blesse our Relations in consanguinity, affinity, and Christian friendship, that as there is a communion of Saints, so we may study to edifie one another, in love and piety, by words and workes.

And good Father, set us
higher

higher than our crosses, and
temporall afflictions in this
life; helpe us to cast our
care upon thee, who hath
promised to care for us, and
thou that regardest spar-
rowes, tellest us, we are of
far greater value then ma-
ny sparrowes.

Now Lord, we blesse thy
good name for all thy Mer-
cies and blessings; for deli-
verance from dangers seen,
and unseen; for continuance
in prosperity, for food and
rayment, for life, health,
peace, plenty and prosperi-
ty; for family blessings, and
personall favours; we blesse
thee that we are born in the
pale of thy Church, where
there is the dew of Heaven,
and

and fatness of the Earth, the
meanes of Grace plentifully
vouchsafed unto us; O helpe
us to walke worthy of these
thy goings out to us, and teach
us the right use of all thy pro-
vidence.

Accompany us, holy Father,
with thy Gracious presence,
order us from day to day, be
not far from us, but guide us
by thy spirit, till thou shalt
translate us to thy Glory, all
which we crave from thee, not
for any worthiness that is in
us, but only for thy Son our Sa-
viours sake, to whom, with thy
self and Spirit, be given all Glo-
ry, and thanksgiving, now, and
for ever, Amen.

The

The second Part.

Containing
GENERAL

And

PARTICULAR
ADVICE.

Touching

{ Religion,
Opinion,
Morality,
Government,
Study,
Mariage.

The Second Part

Containing

GENERAL

PARTICULAR

ADVICE

Religion

Opinion

Morality

Government

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The second Part. Containing GENERALL And PARTICULAR ADVICE,

touching { *Religion,
Opinion,
Morality,
Government,
Duty,
Marriage.*

RELIGION.

I. **Q**uestion not the
least way, whe-
ther there be a
God, or not, nei-
ther be curious concerning
him :

him : *Non nunquam de Deo
vera loqui periculum est*, & God
And God is rather known by
what he is not, then what he is

2. Quarrel not in the out-
least manner with the Myster-
ies of Religion, as the Trini-
tie, the Generation of the
Son, the Profession of the
Holy Ghost, but bring a
humble minde with thee
and go not without the
guide of Faith, and frequent
Prayer.

3. Thou art by Profession
a Christian, therefore sit down
and cast with thy selfe, that
thou art

Love	Believe	Apprehend	Things thou	Sceſt not, Knoweſt nor, Reacheſt nor.

4. Though

4. Though the Spirit of God worketh a full perswasion in the heart, concerning the things of God, yet outward Arguments are necessary; for, that which gave *Thomas* the Apostle an assurance of the Truth of Christ, was his sensery, *Reach hither thy finger, John 2.27.*

5. Let your Prayers be frequent, and among your premeditated Petitions, remember to Pray, that God would not lead thee into Temptation, for in these last dayes, the shorter Satans reigne, the sharper is his rage,

6. Oppose not any Truth, and be not like the Sea Pic that cannot rise, except it be by rising against the winde.

7. In

7. In matters of doubt, mingle Charity with your Judgment, and temper your zeale with discretion.

8. Where there are many Sects of Religion, take great heed what thou doest, for nothing is so hard, and chargeable to keep, as a good Conscience.

9. Remember this speech of one, that said, a good Religion may be made of the Papists Charity, the Puritans Words, and the Protestants Faith.

10. Read the Bible often, and with Reverence; in doubtful matters Consult the Church, in the purest Ages thereof, which is the Pillar and ground of Truth, and the

Gates

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grou
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have
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and
versa
be c
stick
on.

Gates of Hell shall not pre-
vaile against thee.

11. Let your judgement be
content, rather to wade where
you finde footeing, then to
swim in sence of Scripture;
in the one you shall know your
grounds, in the other you
will foote in uncertainties, or
have but a sandy foundati-
on.

12. Despise not Profession
of Holinesse, but take heed
how you trust it, the Coat of
Christ is more worne, then the
practise of him.

Keep thy Conscience free
and cleare, and let thy Con-
versation shew it, that if dirt
be cast at thee, it may not
stick upon thy Reputati-
on.

D

14 Have

14. Have a care of your Carriage in the World, for no action will please, which cometh from one, whose Person and Profession is distasted.

15. If thy Teacher be wicked, looke well to thy selfe; for the Teachers error is the Peoples tryall.

16. Preaching doth lift up Christ more highly then Reading, like spice bruised or pounded; so is the Word of more sweet savour, when it is Preached.

17. Milke in the brest of the Mother, is farr better then Milke in the sucking-bottle; so Sermons, with lively actions, are farr more edifying then the same Repeated.

18. Prayer is a most prevailing

vailing Duty, use it continually by your selves, but Solemnly twice a day.

19. Take heed of pride, and let the joynts of your conversation be oyled with Humility.

20. One bended knee will bend many hearts; but pride is an untwining quality, making thee to be scorned of thy betters, hated by thy equals, feared by thy inferiours, and beloved of no body,

21. Avoid sin, as to thy self, and consent not to it in others, for tis all one to hold the sack, and to fill it.

22 In all your losses, crosses, & sicknesses, set Gods Glory before thine eyes, without much

contemplation of thy particular condition ; our Saviour gave the giftes of Miracles to his Apostles, to cure others , yet could not, or did not cure their own weaknesse ; as St. *Paul, Timothy*, 1. *Tim.* 5. 28. nor his own, 2 *Cor.* 1. 8.

23. Let not dangers or difficulties cause thee to neglect Religion, all weather is faire to a willing mind.

24. Curious questions in Schoole-Divinity do whet the wit, and sharpen the braine, but dulls Faith, and proves an Enemy to soule-edification.

25. Ascube not to thine own endeavours, for Divine providence doth act more vigorously, then humane prudence.

26. Let

26. Let not the errors of thy Teachers cause thee to imitate their vices; they have Treasure in earthen vessells, *2 Cor.* 4. 7. and he that will prove a pitcher of clay to be a pot of gold, takes great paines to small purpose.

27. Be not much wedded to your own opinion, but consult with men of knowledge and Religion, and then be firme and fixed, like the Axle-tree, though the wheeles oft time run forward or backward.

28. You may serve, or beare office under them, that have ascended to the Throne by blood-shed; for there were some in *Nero's* house, *Phil.* 4. 22. and in *Herods* also, *Acts*

13. 1. and other instances in Scripture.

29. Duells are an invention of the Devill, and against Piety and Religion, if thou overcomest, thou loosest, and gainest a stinge of Conscience, scarce to be pulled out again.

30. As a man that lieth uneasie, is subject to turning and tossing, so, a man unconstant in his Principles, is soon moved to change.

31. In times of change, men account of the Institution of the Church, as old Coyne, not much better then counters; but slight not thou wholesome Doctrine, because of the Generall blemish it lieth under.

32. Rerveence

32. Reverence Antiquity,
but conclude it not infallible;
yet, take her word sooner then
any particular learning, Doct-
rine being much cleared by
experience.

33. If God blesse thy bas-
ket, be charitable, though
man be unthankfull; for God
will have some to be so, the
better to reserve requitall to
himselfe.

34. Marke this, when the
Common Wealth fadeth,
the Church flourisheth not,
one side of the face will not
smile, when the other
frownes.

35. 'Tis a vanity to use
Pomps at Burialls, Mourn-
ers like Crowes devour the
Living, under pretense of
D 4 honouring

Honouring a dead carcase.

36. That man deserves to be forgotten, that hath nothing to Register his name, but a grave-stone.

37. Use not Religion as birds do their shells, which, while they are hatching, do preserve them; but, when they are hatched, are broken, and cast away.

38. Be not given to Acts of Cruelty; for bloody hands have rowing feet.

39. How little soever thou hast, get it honestly; no good useing of any thing, will make amends for the ill getting of it.

40. Thou art born in the Pale of the Church, and so
art

art a visible Christian; but, content not thy selfe with that; many knew *Nathaniel* to be an *Israelite*, but, none but Christ could say, Behold, an *Israelite*, in whom there is no guile.

41. Have frequent thoughts of thy death, for life is but like a little bird, that flieth in at one window of the house, and goeth out at another.

42. Be eminent in nothing but Religion, Godlinesse hath the Promise of this life, and that which is to come;
1 Tim. 4. 8.

43. While the men of the World hunt after greatness, do thou study goodnesse,
it

it was great Honour that *Paul* giveth *Ephenetes*, that he was the first man that embraced the Faith in *Acham*, *Rom.* 16. 5.

44. In Adam we lost three things,

Gods	{	1. <i>Image.</i> 2. <i>Favour.</i> 3. <i>Fellowship.</i>
------	---	--

Assure thy selfe of Christ, he is the Image of the Father, that hath purchased favour for thee, and fellowship with thee.

45. I fear that Popery will spread again in these Nations, trie if your Principles

princ
Faith
men

principles be found in the
Faith, profound in Judge-
ment.

In order to this last
Advice, observe these
that follow.

OPINI-

OPINIONS.

1. **T**AKE heed of entering a new Opinion in point of Religion, for, if the passions of the minde be strong, they will easily sophisticate the understanding, and make it apt to believe upon slender warrant, and imagine infallible truth, where scarce any probable shew appeareth.

2. The *Socinian* Religion is

a Triall, subtle and light;
the *Roman* is too earthy
and worldly; embrace, and
hold fast the Reformed Re-
gion, as the soundest and sa-
fest way to Salvation.

3. The Religion of the
Church of *Rome*, especially
of the *Jesuites*, is imperious,
and if they cannot bend others
to it, they will burn them; but,
if thou canst warrant thy call,
rather die, then denie the
truth.

4. The *Millinaries* have
something like truth in
them, nor were they condem-
ned by any Councell, for
three hundred yeares after
Christ.

One Mr. *Archer* hath a book
of that Opinion, buy it,
if

if the Lord blefs thee, and observe it well.

5. The Scismatick in General, and the Anabaptist in particular, is very fiery, and will not be contented, unlesse he hath such a Sanctity here on Earth, which God never trusted yet out of Heaven &c.

6. The Ranters of England are the same with the family of love, formally, or rather of the family of lust.

7. The Lutherans, about the Sacrament of the Supper do erre; yet follow thou Luther's Motto, *In quo aliquis Christi video, illum diligam*

8. Run not eagerly after new Lights, nor endeavour to put them out; for, he that

will

will
of f
canc
es.

9
one
from
rath
look

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ligio
ry
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will not quench the smoaking of flax, may possibly accept of candles, though made of rushes.

9. Be not hasty to oppose one of a different opinion from thee; for new opinions rather gain reputation, then loose it by opposition.

10. When pretences of Religion are imperious, men carry brefts of Steele against others of their own Profession.

11. Schisme, like a flood let out, is only of force, at the first opening to drive on designs of Innovation; loosing it selfe afterward, either out of wearinesse, or doubt of consequence.

12. If thou hast attained
to

to any perfection in any thing,
take heed you blemish it not
by any absurditie ; for his
name that burnt the Temple
of *Diana*, outlasted his that
built it.

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MORALITY.

1. **T**Ake heed of wanton
ness, in word or deed
for, the snuffe of lust, goeth
out with the stinke of loath-
ing.

2. Strive not for the upper-
hand with the Pharisees, least
thou loose the right hand of,
friendship among Christians.

3. The Cordiall woundings
of a faithfull friend, will keep
thee from the wounding cor-

E dialls

dialls of a flattering foe.

4. Grieve not for what thou canst not helpe, for what is past cure, should be past care.

5. If God sends abundance into thy basket, deny thy self; for necessity will teach thee more, then overmuch enjoyed prosperity.

6. Go to the houses of Great men, for, men in Power esteeme better of such, to whom they have done courtesies, then of those they have received greater from, they looking upon this as a shame, the other as an Honour.

7. Let nothing unjustifiable, dangerous, or, to be construed in an ill sence, come under your hand, for, some time it

may

may rise up in judgement against you, when things spoken are forgotten, *Litera scripta manet.*

8. Speake disgracefully of no body at Publick Meetings, lest a friend, or a kinsman be present, and heare thee; therefore look upon all free discourse, as dangerous in mixed companies.

9. Tell not to others your vices and infirmities, lest you make them censorious of your Actions, and judges of your condition.

10. Reveale not the pranks of other men to every body, lest thou sell thy friend, and give him an argument of distrust of your fidelity, and decrease in other things.

11. Let your wit serve you rather as a buckler to defend you from others, then a sword to wound them; for a word cuts deeper then a sharp weapon; and a blow proceedeth from the hand, but a disgracefull speech from the heart.

12. Regard not vaine talke, they are light leaves that do wagg with every winde.

13. When thou art innocent, be not afraid of the high language of an insulting foe; the Sun lookes then biggest on the earth, when it is ready to set.

14. Put not your sickle into another mans corne, least you cut your fingers.

15. Bur-

15. Burt hen not your selfe with uselesse notions, no body will carry about with him that key, that will unlock no Treasure.

16. Search for the truth in a matter, before thou speakest, and then be bold, for truth may be blamed, but never shamed.

17. If thou beest a Tenant to any man, consider who was before you, for, that man will get little with his forke, that succeedes him, that went before him with a rake.

18. When you write a Letter, so write it, as if the Person to whom you write it, were present with you.

19. Have a care that you
E 3 use

use no words, or phrases, which may be thought to be learned in unlearned company.

20. Give Advice, when you are desired, and continue it no longer, then you see 'tis acceptable.

21. Be not accounted an intelligencer, least you come under the odious notion of a spie.

22. Grant a courtesie when asked, at the first, for expedition doubleth the worth of it. *Bis dat qui citò dat.*

23. Mend not the Copie of your Master, nor contradict his Commands, least you be thought to value your conceipt above his, and so be accounted proud.

24. Write

24. Write not the faults of Great Persons in a Letter, least it be intercepted, and you sent out of the World before your time.

25. Weare your cloathes neat, but suitable to your fortune, least on the one hand you be accounted a sloven, or on the other, proud, and vain glorious.

26. Live frugally at present, that thou mayest grapple with what may come hereafter.

27. Have a care you meddle not with womens quarrels, for womens braules, are mens thralls.

28. Let not thy judgement be corrupted by a gift, a bribe may not be taken.

ken, a boone may.

29. In expenses, spare, when you may, that you may spend when you should.

30. If anger do boile in your heart, let it not run over in your mouth, open scandall doth more hurt then concealed vice.

31. Do not too much enjoy prosperity, for Manna was despised for variety.

32. Be mindfull of received curtesies, and, write not good turnes in sand, and ill turnes in brasse.

33. Reverence your Mother, and, if need be relieve her; love your brothers and sisters, remembering that ye are of a piece, and differ from one another in name only.

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34. Take heed you lay not the aspersions of a witch upon any one, for, we are strangers to the secret Malignities of Nature, and madd men in their melancholly extasies, have had as prodigious confessions, and gestures as they.

35. At a conference be silent a while, to speak last is a great advantage, for, thereby shall you heare the matter debated, and the strength, or weaknesse of others Arguments, to guide your speech.

36. Despise none for the meannesse of their birth, or poverty of breeding, for true virtue may lodge in a poor Cottage.

37. Be

37. Be neither pleased nor grieved at reports, the good is enlarged, and the bad quenched, by nothing sooner then neglect.

38. Judge of nothing by the voice of fame, nor desire it much, for it carrieth a trumpet, which, for the most part, gathereth more enemies then friends.

39. Provoke not a coward too farr, least he turne valiant to thy overthrow.

40. Take heed what company you keep, for example prevaileth more then precepts.

41. When you speak to any, look them full in the face, other gestures do bewray want of breeding, confidence,

confidence, or honesty, and de-
jected, eyes, argue, guilt or
folly.

42. Ride not hastily tho-
rough a Town, men do think
that either the horse, or your
braines are none of your
own.

43. Keep a good horse,
it is very usefull for you,
and much may be done
that way, to oblige a
friend.

44. If it may be, ne-
ver buy, but with ready
money: and not common-
ly of your friends and ac-
quaintance; for they will
take it ill, if you will not
be cheated some times, to
humour them.

45. When guilty of a
fault

fault, seeke not to excuse
it by niceties, a fine thred will
soone be broke in the spin-
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*Concerning**GOVERNOURS.*

1. A wicked man, and a bad Instrument, is to be obeyed, Christ and his Apostles did so.

2. In bad times tis better to be passive, then active; our blessed Saviour was never heard to inveigh against the present Power, though it made the head of *John Baptist* to be cut off.

3. Owne

3. Owne the Power, but not the faults of Magistrates, and comply not with them, that under Pretence of Law, would defraud *Naboth* of his Vineyard.

4. Forfeit not the trust which is imposed upon you, in neither Peace nor Warr, there is none but will befriend vertue, though it be found in Armes against him.

5. Submit to that Government, which Providence hath placed over you, for Conscience sake, though of meane beginnings, and necessary deformities in obtaining the Sovereignty; *David* from a small rise, was made a King, and Treason it was not to obey him.

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6. Stand not upon your innocency with those that are able to bring the greatest into a fault, tis no dishonour to submit to thieves, if fallen into their hands.

7. To whom your Person must be subject, let your tongue be silent; a fooles tongue will sometimes or other cut his head off.

8. If you can enjoy your Conscience, and the designs of Gods Glory, question not the Authority of those under whom you do it.

9. Consider all States and Kingdomes had their foundation laid in the dirt; be not therefore misled in Point of civill obedience, least you make your guide your stumbling-

bling block.

11. If Religion, in the Profession thereof, be blemished, and Law lie dead, a golden tongue in a prudent head, will have great influence in a Common-Wealth.

11. Meddle not with the Powers of a Land, for, he that drawes his sword against his Prince, must throw away his scabbard.

12. What is required by men in Authority, though it be not thanks worthy to grant, yet tis dangerous to deny.

13. Censure not, nor talke at randome of State Matters, there may be a moath under the Carpet of Council Tables, or a flea may leap into the bed.

Governours. 65

bed chamber of Princes, and
these are lesse then the birds
which *Solomon* spoke of, *Ec-*
cles. 10. 20.

F *Concer-*

Concerning.
S T U D Y.

1. **I**N the first place, study to know God, and call to minde that advice of David to his Son Solomon, 1 Chro. 28. 9. *And, thou my Son, know that the God of thy Father, and serve him with a perfect and willing minde; if thou seekest him, he will be found of thee, if thou forsakest him, he will cast thee off for ever.*

2. Lat

2. Latin is more necessary for you, then your own Mother tongue, being an universal Language, and much Learning is conveyed in it, apply your selfe to the study of it.

3. Good and true writing is part of Grammer, and a blessing which God gave to one of the Tribes of *Israel*, (*viz.*) *Zebulon*, *Judg.* 5. 14. Practice it dayly, a competent substance is got by it, and tis very usefull in a Common-Wealth.

4. Arithmatick is a very liberall Science, Nature, Reason, and Art, freely contributing to it ; of this, I may say, what *Solomon* speaketh *Prov.* 22. 29. *Seest thou a man diligent in his business, he shall stand before Kings, he shall*

not stand before meane men:

5. Have some inspection in Physick, that will add to your welcom where ever you come:

6. But, do not imagine the diseases you read of, are inherent in your selfe, for, that will argue melancholy.

7. As for bookes, *si non habes, quos leges, lege quos habes*, few bookes well studied, nourish the understanding more, then many hundered, which are but gargled in the mouth, as many do.

8. Read as much as you can, but, withall consider, that the more you gather out of books, the poorer you proclaim your Naturall parts.

9. Spend no time in difficult trifles and niceties, which, like
tough

tough meat aske more paines to chew, then they do yield profitable nourishment.

10. If you make use of Poetry, let it be rather your recreation, then your businesse; for, men of sound Judgement looke upon it rather as fancy, than solid perswasion.

11. Content your selfe with ordinary Invention, for, constant exercise in any Art, will teach you to attaine excellent habits:

12. Make not Musicke your study, for, besides the unprofitableness of it, it rendreth a man suspected of Levity:

13. If thou attainest to any proficiency in parts, be humble; no greater ornament to Learning, than humility.

F 3

14: Let

14. Leave your bed, when first sleep hath lett you, tis ver-
ry ill for your eyes to read ly-
ing, and worse for the mind,
to be a cage of uncleane
thoughts.

15. Eate not so long as you
are able, meates in *England*,
which do most inveagle the
stomach, are stewd up at last
in great houses.

16. Drinke not while you
are hot, unlesse your drinke be
not, rather chew liquorish, or
take tobacco.

17. Let not the Irreligious-
nesse of any place, cause thee
to forget thy duty toward
God; remember, God heard
the Prayer of *Daniel* in *Ba-
bylon*, as well as *David* in
Zion.

18. Dispu-

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18. Disputation is for the Schooles, and shun thou all Disputes concerning Religion, tis commonly unprofitable, and sometimes dangerous.

19. But, if it be unavoidable, make queries, rather then Arguments, for, a young Student must rather learne, then teach.

20. Be not curious concerning things that are future, least you render your present condition uncomfortable.

21. Provide not roome in your breast for the passion of feares, by a tedious expectation of what may come; ill fortune, it is as unconstant as good, and a wet day may be as short, as a faire day is pleasant.

F 4

22. Make

22. Make not your self
stupid, by poring upon des-
paire, nor wanton under con-
templation of hope.

MARI-

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MARIAGE.

1. **B**E neither a Misogamist, nor a Misogunist, love is a winning quality, but lust is a deadly sin.

2. Pray for the guift of continency, and if God do give it thee, account it a most precious Jewell.

3. Mariage is Honourable in all, but, not all kinde of Mariage; tis lawfull for any to marry, but, not to marry

ry with any, they that marry,
must marry in the Lord, 1 *Cor.*

7. 39.

4. Boast not of the fa-
vours women bestow of
you, least you be accounted
light.

5. Fly the embraces of
women, and remember *Jo-*
seph, least you loose your li-
berty, strength, and Religion,
and turne that to you, which
is theirs (*viz.*) to have your
will subject to them, *Gen.*
3. 16.

6. Dote not upon beau-
ty, tis the fruit of that Tree,
which first of all destroyed
man, and made him sub-
ject to slavery; suffering her
to command, who, in right rea-
son, ought to obey.

7 Marry

7. Marry not for beauty,
unendowed handsomness,
if you bury your judge-
ment in sensuall affection.

FINIS.
